

# THE NEW REPUBLIC.

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NO. 4.

## The Result.

In all this we believe that many of the co-workers were building better than they knew. They yielded to the impulse which has been growing stronger and stronger for years, and which will be satisfied with nothing short of the destruction of slavery, without fully comprehending the scope of its sway. They were instruments in the hands of that divinity which shapes our ends, rough-hew them how we may. Be that as it may the thing done and the thing portended remain all the same, matters of history and of hope. We think that both the lovers and the haters of slavery err as to the immediate possibilities of current events. The old pro-slavery partisans who had pursued the triumph and partaken the gale of slaveholding successes, and who long for the return of those golden days, flatter themselves that if the rebels be not beaten too much, they will kindly condescend to forgive us and return to rule over us as of old time. The earnest anti-slavery men, on the other hand, dread what the others hope for as the possible ending of the contest. We have ourselves often presented the necessary consequences of an actual restoration of the States quo ante bellum. We have shown how worse than thrown away would be all the blood and treasure which the war has cost, if the revolted States could be prevailed upon to return and join hands with their old allies and reassume their dominion over us. But the longer the war lasts, the less the possibility of such an ending of it. If victorious, of course they will spurn any such adjustment. If defeated, it will be long before they will be in a mood to fall into line even with their ancient auxiliaries. It is taken for granted that a faithful suppression of the rebellion in the open field would be followed by an immediate return to the old state of things and of feeling. This we do not think conformable to human nature or human experience. Even in Tennessee we see how far the State is from being restored to its former condition. Should open resistance be subdued, a large passive resistance would be opposed to the predominance of the

United States government. In the Gulf States, certainly, nothing but military occupation can keep them nominally in the Union for a long time to come. The political supremacy of slavery we hope and believe can never be restored. In the mean time slavery is becoming every day more and more of a burden, and less and less of a source of wealth. When slavery shall have ceased to be the means of making presidents and of making fortunes, we may believe that even the most stiff-necked of its worshippers may consent to accept the hand of the Nation held out to them for their helping. This may be, it probably is, the appointed way of our escape from the predicament in which our fathers' crime and our own have placed us. Not a triumphant arch, indeed, through which a bannered host might march, but a narrow postern through which we may sneak to our deliverance. But if we be delivered, we will accept the way, conscious that, if it be not as grand and magnificent as it might be, it is quite as good as we deserve.—[Anti-Slavery Standard.

## What They May Expect.

Let lying prophets and profligate rulers and the infatuated multitude beware! Confusion, embarrassment, remorse, shame, apprehension, despair; upon these are they madly rushing! Whether they are aware of it or not, their bubbles are tottering; and in their fall will crush them utterly. A single glance, however hasty and rapid, at the general condition of Christendom is enough to impress such warnings on every open heart—on every ingenuous spirit. Confusion, apprehension, distress; how they everywhere stare us in the face! Falsehood, treachery, tyranny in high places; stupidity, servility, and deperation in low places: what other results could be expected? The end is at hand; let every man inquire what provision he has made for the exigencies on which he must be thrown.—*Beriah Green.*

The only way to make people better, and really improve their conduct, is to improve their character,

## The Negro.

BY W. BIRD POWELL, M. D.

MR. EDITOR:—As about all the literature of the day is scented or colored with the negro, I do not know of any reason why I should not indulge myself with a paper at him; but it will only be a paper for I do not intend to discuss any question in relation to him.

It has been the custom of Ethnological writers to treat of the negro as being the most inferior species of the genus homo. It has been also the custom of many writers to eulogize the native American or Indian species. I have no motive to do injustice to any type of our race, and my advantages for the study of both the negro and the Indian species have been as good as those ever enjoyed by any one else.

A Virginia delegate once said that he knew all about hogs, for that he had been raised amongst them; for the same reason and the additional one I have been all my life in the midst of them I ought to know something of them. I have also been much amongst the Indians, and to add me in arriving at a scientific acquaintance with their character, I have acquired a cabinet of three hundred crania of the many tribes that are spread over this Continent, and now it is my deliberate conviction that, in most, if not all of the essential elements of humanity, the negro species is superior to the Indian.

The idea of slavery, in the abstract, is so abhorrent to my nature that I know not where it would lead me, if I were to yield myself to its influence; but to suffer this would be an abandonment of a wise philanthropy. The white or superior species do not in this relation require my sympathy or interposition, and before exerting any active sympathy in behalf of the negro species, I should be confident of my ability to do it wisely; and as regards the enslaved portion of the species, I should feel assured that any proposed change in their relation to other species, would be their true interest before advocating it. The agitation of the slavery question for the past thirty years has induced me to investigate it, and my conclusion is that slavery is the best known condition for the African species. If the experiment of civil government now made in Liberia and Hayti by the African species succeed, then I will advocate the abolition of African slavery for the good of Africans.

At present, however, my concern is for the civil government of my own species, particularly that portion of it comprised by the United States. When it shall have been discovered that African slavery

is incompatible with the civil government of the white species, then it should be abolished, and that too, without reference to the consequences upon the African species. Philanthropy however, suggests that some provision should be made for the emancipated slaves. If the majority of the American people shall decide that our existing civil war had its origin in the institution of African slavery, then the time for the extinction of the institution has come.

If slavery be the best condition for the African species as, at present, I believe it to be, I would be pleased to have the institution of African slavery to continue so long as it may be compatible with the general good of the white species. In every age of African history, Africans have been enslaved, but it was not done because it could be, but because experiment discovered that African negroes were valuable as slaves, and this I hold to be a compliment that will never be awarded to an Indian. The experiment has been made and it failed. With reference to all the ends of civilization the Indian is useless; and all the efforts that have been made for Indian civilization, have only favored their extinction, and I do not hesitate to hazard my reputation on the declaration that no civilizing influence seen save them from extinction.

Negroes can be civilized but that they, as a separate or independent people, can be rendered inservient to the progress of the human race I exceedingly doubt.

I have conceived that a remarkable analogy obtains between the dog and the negro to the extent of the faculties they have in common, and that there is an equal similitude between the feline or cat and the Indian races. The dog has throughout all antient and modern time been regarded as the emblem of fidelity, and yet I do not conceive that he merits the compliment more than the negro does. As a friend he is as faithful as the dog. I regret that the similitude is so thorough as it is. The dog in his free state is a miserable and worthless creature; and as a rule the same is true of the negro; and yet for his fidelity and other estimable qualities I like him. In speaking of free dogs I have no reference to our stray dogs, but to dogs in their originally free or wild state, or as they obtain in Egypt.

The similitude between the feline and Indian races is too apparent to require indication.

In our ephemeral literature much has been said in praise of the rapid advance of civilization of some of our southwestern Indians, through missionary efforts. I have made many observations upon nearly all of our southwestern tribes and observed

that a civilizing influence was in progress through one process for which the Indians give the missionaries the credit, and they denigrate it the bleaching process. One chief informed me that the missionaries were making his people white.

### How to Read the Bible.

Mr. Barron:—The following is a letter written to my sister in Missouri, whose husband, a Captain in the Confederate Army, was taken prisoner by the Federal forces under Gen'l Lyon. The topics discussed are of general interest and if you think the ideas are worthy of publication they are at your service:

{ BERLIN HEIGHTS, O.,  
{ March 24, 1862.

*Ever Dear Sister:*

We were very glad to hear from you once more. I think you have reason to rejoice that George was taken prisoner when he was, and that it fares as well with him as it does. I honor him for being so true to his principles, and so honorable as to refuse an allegiance which he could not adopt in sincerity and honesty, even with the alternative of a prison.

I have lost none of my hatred to the institution of Slavery, and I thank God that whatever else happens, slavery is doomed. It never can survive this war. And though I don't believe in ANY war, regard it as contrary to the principles of Christianity, I nevertheless think this one as justifiable on the part of the Government as any which was ever waged.

As I look at it a more causeless, unjustifiable, unprincipled rebellion never was inaugurated on this planet.

From something in one of your letters I infer that you regard the principles involved in the contest on the part of the South as similar to those advocated by myself under the head of Individual Sovereignty. I will send you a paper containing my views on this point, expressed somewhat at length, from which you will see that I differ from you very decidedly. And if you would care to read such an "incendiary document" as the New Republic, and will signify the fact, I will send it to you (gratis) as it is published.

I am glad to learn that you are looking into the Bible again, and I hope that amid all the convulsions and revolutions that reign in the outer world, you will yet find some consolation from this voice from the spirit world.

Let me make a few suggestions to you in your investigation of the Bible, which may help you to a proper estimate.

In the first place, rid your mind if you can, of all the false ideas that have been impressed upon you by its advocates. Do not claim for it more than it claims for itself, and thereby be led to expect a perfection which it does not profess. It does not profess to be "infallible." It does not pro-

less to be "inspired" as a whole. It does not profess to be from God, as a book. Bear in mind that it is not a book, i. e. a work, written by one author, but a compilation, from different authorities in all ages. A compilation not by God, but by men, of what they thought worthy of preservation, and which they have called The "Word of God." As a book it makes no such professions, and is in fact no such thing. Let no one impose upon you the notion (unwarranted by the book itself) that you must not reason upon it, and that there are some things too sacred to investigate and to question.

God is not the richety, choleric, unreasonable, tyrannical, old granny which his friends would make him to be. Bring to the investigation your best reason and use it fearlessly: Let not capriciously. An honest conscientious mind intent only to know the truth and the whole truth, is the one main indispensable ingredient, and with this unite as much of reason and plain common sense as possible. The more the better. The Bible so far as it professes to be a revelation at all, is a mere history of "Spiritual manifestations," and the sayings and doings of the spirit world, and those influenced by the spirit, on the earth.

Carry with you your knowledge of the Spiritual phenomena of the present age, of mesmeric, psychologic law, for this is the key to the Scriptures.

Distinguish between the sayings and doings of Jesus, and the opinions of his disciples, who were as liable to be mistaken as other men.

Dispose of yourself of the idea that the revelation of God's Will, as it is called, was given to secure your obedience, on God's account, instead of your own; that it was for his sake, and not yours, that you are required to fulfill the moral law. Do not fancy, as some would have you suppose, that in being religious you are doing any particular favor to Him. He does not stand in need of your patronage. The moral law was instituted, not to please Him, primarily, but to save yourself. Doubtless the inspired writers used accommodated language, adapted to human weakness and infantile capacity, but do not violate your reasoning powers by assuming to start upon, that God is selfish and jealous, intent on glorifying himself at your expense. That he has set up a code of morals for yourself so strict that he will not follow it himself.

Do not assume to start upon that God is not as good as you are, and that he must be handled rather tenderly lest you discover some trait of character which would damage His reputation. God is not responsible for the follies of his keepers; nor the Bible for all the extraneous absurdities that have been thrust upon it. If the God of the Bible be the God of the Universe, be assured He will shrink from no honest and sensible investigation which his creatures may be able to institute as to His real character and designs. Nothing can be more pitiable than the common idea that the Great and Good God stands

in need of such special privileges and exemptions as any honest man would be ashamed to ask for himself. Do not condemn the book in advance, but let it speak for itself, and as you read it pray unceasingly that you may arrive at a knowledge of the truth.

I speak of these things, because they were some of the causes which led me to prejudice and therefore to discard the bible, and threw me into the attitude of a doubter and denier of all revealed religion.

But while I would counsel you to abstain from all bias and all servility, I would also advise you to avoid the presumption of ignorance, and the recklessness of arrogance, in coming to your conclusions. Do not dogmatize on what is beyond your reach. Be sure of your data before you pronounce a thing absurd or ridiculous. The best that a reasonable person can do in regard to much of the Bible is to balance probabilities and approximate to certainties. I believe that the Bible contains, together, perhaps, with a thousand errors and inconsistencies, a revelation from God, or the higher powers of the utmost importance to mankind. I believe in all the cardinal doctrines and articles of the Christian faith from "The Fall" to the Vicarious Atonement and Redemption, by Christ. I believe they are founded in Nature and based upon science and immutable law. And that when we come to understand that law we will see there is no mystery, no hocus pocus about them.

Search the Scriptures and when you have read the ancient scriptures, get the modern, and compare them together. Any which you can find purporting to come from the same source as those of old. I recommend you particularly to a work called "The History of All Things, and Life of Christ," given through L. M. Arnold, Poughkeepsie, N. Y. One dollar sent to him will procure it. That is, I recommend you to get it, unless you are satisfied to start upon, that a Revelation from God is either useless and undesirable, or impossible. In which case I would not advise you to get it, as it presupposes a state of mind which would disqualify you from giving it a thorough and candid examination, and which would lead to your condemnation rather than your enlightenment. I will leave you to make what you please, or most, out of the ethical question which I know you will raise here, with the simple remark that I think the proposition, as logical as it is theological, as sound in morals as it is established in faith, and proceed to another point in your letter.

You observe, that "you cannot but remember in connection with my change of views, that it was Spiritualism also that led Dr. and Mrs. Nichols into the Catholic Church."

Now I propose to face the music, and take this bull by the horns (if you will allow so unspiritual a figure). I admit, to start upon, that it was THROUGH (in that direction) Spiritualism, that they went into the Church. This is the fact, now for the philoso-

phy: and just here, fortunately, if not providentially, my eye rests upon the motto of the "Rising Tide." "Inspiration follows Aspiration." This furnishes the key to the whole thing. It is a beautiful expression of the great law which governs the intercourse between the two worlds. Not only in a general but in a particular sense, is it true, that inspiration or revelation follows aspiration, or desire. Not only a revelation follows when the desire is strong, but THE revelation, i. e. the particular kind or quality which you ask for. The strongest desire, the ruling passion of the heart, is gratified.

This in a general way I believe to be the fact, and the law of spiritual intercourse. I will not stop to account for it, farther than to say that a revelation cannot easily be given contrary to the will of the subject. Man will not accept as true, what he does not wish to have true.

Aspiration governs inspiration. Take this golden rule of interpretation with you to "Memnonia Institute," and the "School of Life," as it was when you and I took lessons in it, at Yellow Springs. What was the ruling passion with the proprietors and especially with the controlling spirit of the institution? "I believe in the Sovereignty of the Individual: and I am the Individual." Was ever creed more correctly stated, more thoroughly summed up, than that. You know, though others do not, that this is no after-thought with me. You know, though others do not, how bitterly I lamented, at the time, the spirit of despotism that reigned in their hearts before they went into the Church. You know, though others do not, that the Spirit of Ignatius Loyola only took possession, after the spirit of Democracy, Fraternity and Charity was forbid an entrance.

Think you that God himself could have given them a revelation except through the Catholic Church, while they were there in spirit. You know, though others do not, that He, or some power, did send a medium, a perfect stranger to them, hundreds of miles, to remonstrate against their course and warn them of their downfall; and you know the reception that he met with. They were bent on having communications to square with their own notions and designs, and they got them.

In this they were not singular. It was simply a human characteristic, intensified perhaps, beyond that of most of men; but altogether human. Doubtless they have done great good there, as they did in the Reform field. Perhaps they have done more than they could have done by staying where they were, after the fell spirit of Ambition had seized them. It was but natural at any rate that the guests they had invited should take possession of the house. And remember, Dear Sister, that in your investigations of Spiritualism, you are under the control of the same law. As you fit up your house, so shall your guests be. The Heavens and the Hells are open in these latter days. The same

law by which a God might reveal himself, makes an opening for the devil, also, if you but hold out an inducement. Nothing but moral purity can save you—that moral purity which forbids the idea of companionship. Try the Spirits. Try them by your highest standard of rectitude and righteousness. Try them by the precepts of Jesus; for I am sure you can find nothing better. Remember there is no moral character in a telegraph wire. And you can only judge of the operator at the other end by the communications received. This and the purity of your own motives—the sweetness of your own life, will ensure your safety. A clear head and a clean heart will ensure you a safe passage through all the mystic mazes of Spiritualism, and waft you finally into the peaceful haven of absolute truth and positive knowledge. If you love truth with all your heart and with all your soul, and all your strength, you will surely find it sooner or later, for God is just. If you love human good above your own will, and to subserve that good are willing to serve, as a private, in whatever field the Higher Powers assign you, you will never be “led through Spiritualism into the Catholic Church.” Write it on your heart, that Aspiration governs Inspiration.

And that the Great Source of Truth, the God of Love, the Father of Spirits and Men, may smile upon your efforts and help you to solve the great question What is Truth, is the prayer of

Your Affectionate brother,  
C. M. OVERTON.

### Musings.

In the height of his power—with all Europe subject to his will or in fear of such subjection—making and unmaking kings at his pleasure; Napoleon the 1st occupied a truly sublime position. And especially so when viewed in contrast with the state which he occupied when an obscure individual in the obscure Island of Corsica. Comparing the latter with the former state, one might be led to reverse that saying of his and exclaim—truly, from the ridiculous to the sublime there is but a step.

In the height of his sublime elevation—at the head of one of the grandest armies the world ever saw, he started for Moscow to enforce his continental system on Europe. And it was in his disastrous and humble retreat from there, in conversation with the Abbe Pratt, in Poland, that he so often gave utterance to that saying the truth of which he was so sadly experiencing—From the sublime to the ridiculous there is but a step.

In his sphere Napoleon was almost on exceptional case—differing in degree though only from many an humbler one. Deeds and sayings innumerable there are and have been in this world of ours sublime and ridiculous both. But now things or sayings rather fail to be characterized by either of the

above combination of words, and must be called sublimely ridiculous. To see man a mote in the creation of God, and a mote too but in infancy, new to existence, and consequently not to be expected to see clearly, walk firmly and act perfectly. To see such a being, one of the “vermin” of this earth pouring contempt on his fellow “vermin”—hurrying up the Angel Gabriel—setting in judgment on and scanning the ways and doings of God and telling what he would have done if he were God,—reaches the height of sublimity in egotism and may be truly characterized as sublimely ridiculous—to say nothing of the pain it is calculated to inflict on a devout mind.

X. P.

### What is Life.

What is Life? Who has seen the end of all Life that he should pronounce it a failure? The “wisest man that ever lived” said “all is vanity” but I would say to him, speak for yourself Solomon.

The birds and the lilies are wiser than Solomon, for they are forever singing what the little child said, “Oh, I love to live!” They are more devout and grateful than he, for they never sit in judgment on the works of God, writing “Failure” thereon. Who has comprehended all the possibilities of happiness that life affords? Who has comprehended all the capacities of the human soul, and its adaptations to this world? Who can declare that Life does not extend to another and better world? Who has explored the Universe that he should tell us that those “Fields of Light, Celestial Plains” are mere poetic myths!

G. R.

### Don't send Poetry.

Our readers are perfectly welcome to send good plainly written, and not too lengthy, prose articles, also lists of subscribers with the “money enclosed,” but don't send poetry unless especially requested.

Not because other editors say the same thing (though what all editors say must be more than true) but because the Editor of the New Republic does not profess to be a judge of poetry, and dare not publish it without knowing positively that it is good; a fact of which his advisors are generally loath to assure him. There are a great many very good and very smart people in the world, “ourselves” included, who can't possibly write poetry. God had doubtless an object in view, in creating so much poetical aspiration, and so little poetic ability, but “for the life of us,” and with all our faith in Optimism we can't help feeling that the two could have been better proportioned.

The Universe is full of good. No room for more.

### Somewhere.

All my life have I been searching for a people, a world, for at least one man or one woman to fill out my ideal of the good, the true, and the beautiful: and all my life have I been disappointed. Never in all that experience of life whether as a child or man have I found a shrine at which to bow, but even while my soul was finding out its homage, that soul was shocked and driven back upon itself by the discovery of some cankered spot, some hidden meanness that marred the beauty of the image and sealed the lips of worship. Time after time has the mantle of my ideal fallen upon some human object, but alas only to be distorted and rent by the protruding angularities of some spiritual skeleton or moral hunchback.

So often as the lineaments of beauty which my soul instinctively feels must exist somewhere in the Universe, have sought to incarnate themselves in some personal form, so often has she been compelled to turn sorrowing away.

But the instinct for perfection and the impulse to worship is so strong that though ever baffled, ever disappointed, it still feels about for a new object, and though the fluttering dove with her olive branch of hope gives place to the raven of disappointment, which steady as a shaft to its object still haunts my steps and croaks the same old dirge: "Not here, not here," still the eyes close, the ears refuse to hear, the knees almost involuntarily fall, while the soul enjoys one moment of that blissful homage which the waking hours must reveal as a dear delusion and rank idolatry.

The garden of my heart is strewn with withered flowers and broken vases. Not a corner but has its reliet of some once worshipped image, not a spot without its stone to mark where a hope went down,—the body of a love from which the soul has flown. And as I wander about amid the streets of this city of the dead, and pause to shed a tear over the grave of each departed form, once bright and beautiful, and glorious with the life which my own soul had lent it, I sigh to think that this must be the fate of all things human.

Even when a child, though the love of my kind was strongly implanted in my nature, yet I was ever at a loss for an object worthy of my childish homage. My playmates every little while would shock my sensitive nature or wound my fraternal feeling by a rude action or a coarse remark directed to myself or companions. And I remember, wondering how they could do so, how they could be so disregardful of the feelings and sensibilities of those around them.

When at school my happiness was continually supped by what I then considered a childish, but which I now know to be a human proclivity, to trample upon the rights and ridicule and make sport of the weaker, poorer and more unfortunate of our associates. And I wondered if the children were so disposed in all the schools around. I had not then learned that the child is everywhere the father of the man, that in mature manhood and womanhood, misfortune or inferiority was every where equivalent to crime—everywhere in itself a justification of the kicks and cuffs bestowed upon it,—that among men as among other animals passion instead of principle, impulse instead of integrity, might instead of right, and brute force and animal superiority instead of justice and fraternity were the controlling motives to action.

And so I kept in my mind an ideal child and a school made up of these ideal children. They have not come to me yet, but somewhere I shall find them.

In later years but yet in early youth I suffered violence in my fraternal feelings, while attending church. The house of God was sold out, the best portions of it to the highest bidders who were of course the rich. And here I observed the same characteristics as had exhibited themselves in the school. The underling, the child with shabby clothes had to stand aside for the well dressed and the fortunate respectable scholars went in a crowd by themselves. I could not see why a poor man, though in ragged homespun, and with nothing but "johnny cake for dinner," might not have as good a heart and clean a soul as those who received all the attention in this school for grown folks.

I cannot see it now. And though I have found that human nature is the same in a church and out, and in one church as another, I still carry in my heart the hope of a better one—and somewhere I shall find it.

Early in life I discovered by the lives of the men and women around me, that incongruity, inharmony and estrangement, or at best, indifference reigned to a great extent in the matrimonial relations. Abiding peace and a fresh and growing love was nowhere to be observed. I said to myself I must have been unfortunate in my acquaintances. There must be some neighborhoods, or at least some conditions of life attainable in which happiness will prevail, where a married man or woman will not treat every other person with more respect and consideration than his own companion. And though that neighborhood has never come to me in which either the old, or improved conditions secured the desired result, I yet carry in my heart

an ideal of a purer, nobler, happier relation of the sexes,—and somewhere I shall find it.

And thus it has ever been through all the relations of life, in childhood, youth and maturer years, in politics, in religion, in love, through all the characteristics of man individual and social. I have been pained with an ever present consciousness of imperfection and want. This feeling of unattained aspiration has made me a reformer, and I have looked in all directions and followed out one scheme after another of political Reform, or a social amelioration as they presented themselves, and though Utopia is written upon all of them, though the New Republic of Justice, the Grand Phoenix of Attractive Industry, the Broad Commune of a Fraternal Brotherhood has never been realized I know that somewhere in the Universe it exists and some day I shall find it.

That bright ideal shall yet be attained. That dream of love and light and beauty shall yet be realized. That home of freedom, love and equity shall yet be built. I know that the Gods have not thus mocked our highest hopes and purest aspirations. God is just. And though high above the bird of hope, the raven of disappointment still hovers and croaks, "Not here, not here," I yet know that somewhere my ideal liveth and somewhere I shall find it.

C. M. O.

Communicated.

### "The Rejected Stone."

In that powerfully written work with the above title occurs the following striking illustration :

"A mother fled from Moscow in a sledge drawn by an Arab steed. At her breast, folded warm from the cold of the bitter night, she held her babe. Then came the wolf upon her track, with its terrible howl : fast and faster sped the sledge over the frozen snow, but the hungry wolf gained upon her. Piece by piece she cast behind her all the provisions she had ; the wolf devoured each, but with hunger only whetted, rushed onward after the mother and child. And now, when it was close upon her she unwrapped the babe that nestled so near her heart, and cast it to the wolf.

"Unnatural mother ! would it not have been better, than thus to have purchased for yourself a life of shame, to have turned thyself to grapple with the wolf, and to have committed thy babe to the Arab steed and to God ?

"Tis but a picture of America, with hungry Slavery howling after her. Swift and relentless it has pursued her : to it she has cast territory after territory ; to it she has cast her treasures and much of her best blood ; she has seized from weaker nations around her that with which she thought to satiate the monster ; she has seized the panting fugitive, there with halo of divinity about him, and torn

him from the horns of God's altar to cast to the wolf. Insatiable, it presses nearer, and prepares for the final leap.

"And now the question is, shall America cast to the wolf, her own sacred child,—Liberty ? No ! O my brothers a thousand times, No ! Let the mother, let America, turn to cope with Slavery, though she be torn asunder, but let the holy child LIBERTY, over all be saved !"

### What I Live For.

I live for those who love me,  
Whose hearts are kind and true ;  
For the heaven that smiles above me,  
And awaits my spirit too ;  
For all human ties that bind me,  
For the task by God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.

I live to learn their story,  
Who suffered for my sake ;  
To emulate their glory,  
And follow in their wake ;  
Bards, patriots, martyrs, sages,  
The noble of all ages,  
Whose deeds crown history's pages,  
And time's great volume make.

I live to hold communion  
With all that is divine ;  
To feel there is a union  
'Twixt Nature's heart and mine ;  
To profit by affliction,  
Reap truths from fields of fiction,  
Grow wiser from conviction,  
And fulfill each grand design.

I live to hail that season,  
By gifted minds foretold,  
When man shall live by reason,  
And not alone for gold ;  
When man to man united,  
And every wrong thing righted,  
The whole world shall be lighted  
As Eden was of old.

I live for those who love me,  
For those who know me true ;  
For the heaven that smiles above me,  
And awaits my spirit too ;  
For the cause that lacks assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that I can do.

☞ To hold men together by paper and seal, or by compulsion, is of no account.

That only holds men together which is living principles, as the hold of the limbs of the body, or the fibres of plants.—[Walt. Whitman.

## THE NEW REPUBLIC.

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CLEVELAND, Ohio.

**Shall We Have War With England.**

Yes, probably. It requires something more than human foresight to determine what is before us as a Nation, and those who make no especial claim to inspiration, may well feel modest about expressing confident opinions; and yet it may not be altogether presumptuous to draw now and then a modest conclusion from the signs of the times.

It has been our settled opinion, since the breaking out of our present troubles, that war with England, and other serious complications, was only a question of time. We shall be quite willing to be mistaken, but the evidence that our relations in that quarter are not likely to be disturbed, is not by any means positive. It is hardly safe to base conclusions upon a state of things which a mere circumstance may change. A great account has been made of the "tone" of the English Press. This is sensible if the real tone is got at and comprehended. If, deep down in the English heart there is a genuine respect and friendship for America, then all is well; a few unpleasant words are not going to develop the murderous spirit of war. But is this true? Great importance was attached to the "Trent affair;" and none too much. There was a world of meaning in the British tone in regard to that affair. It was only necessary to listen to the expression of English feeling, almost unanimous, to see that without a shadow of a doubt there was lurking in the British heart a spirit of animosity that only needed trivial circumstances to develop into a readiness and desire for war. In fact it was already war, so far as the English sentiment was concerned, and but for the more prudent than brave concessions of the United States Government, it would promptly have been a war in fact.

Now, in candor and reason, what reliance can be placed upon the certainty of continuous amicable relations with a Nation whose people and press need only an unimportant circumstance to overthrow all their neighborly and fraternal feeling, and develop all the hateful passions, envy, jealousy, hatred, in its stead?

Is any one so sanguine as to suppose that, in the unsettled condition of things in the near future, there will not be more than a possibility, or probability even, that circumstances will arise, more significant perhaps than the Trent affair, but at least

sufficiently important to topple over the amity existing between the English and the United States? That the course of our Government in the Trent affair was, under the circumstances, wise, I am not disposed to question; that such prudence and forbearance would again be exhibited is not certain. All that is needed, then, is the occurrence of circumstances at least quite possible, and the manifestation of an ordinary amount of "pluck" on the part of our Government, to embroil the two Nations in war. Without assuming to be a prophet, or claiming to be a close student of the relations of the two Governments, it is my settled conviction that the world is not to see a very substantial or lasting peace, till the two most powerful nations of the Earth have been imbroiled in a bloody war.

The war spirit is a thing of contagion. We may be happy if it does not sweep the two Continents like a tornado. Does any one suppose that whole countries are scourged with the small pox or cholera, and none in the air? Is it any more likely that a nation like ours could be embroiled in such a war as the present without the terrible and overwhelming war infection? It is abroad; and the power that has torn assunder the cords that bound together the most peaceable people on the face of the Earth, will make but cobwebs of all that holds in relations of peace, two nations no more in love with each other, than Great Britain and the United States.

The two Nations have not been in the habit of loving each other too well. John Bull is haughty and overbearing by nature, like a large boy at school, in the habit of ruling without the strictest regard to right, and withal sometimes exhibiting the usual accompaniment of injustice, bad manners. This pride has been terribly wounded more than once in the past in his affairs with Jonathan. He evidently thinks the young man has grown quite strong and independent enough, and needs nothing half so much as humiliating.

On the other hand, Young America, in the full knowledge of his strength, and conscious that he has been only too generous with his surly neighbor, and too ready to suffer injustice rather than quarrel, will, by the time the rebels are pretty thoroughly beaten, feel just in the mood to give the aforesaid overbearing neighbor a threshing, especially as there will be abundant and new evidence of his needing it.

Injustice and cowardice always go hand in hand. It will be eminently like England to seek a quarrel with the United States just at the time when her hands will seem to be full. But for the fact that we could not be kicked into a quarrel, the war would have been upon us ere this; and it is absurd to suppose that where only a pretext is needed the pretext will be wanting.

What will be the final result of the commotions that will rock nations to the centre, topple over



thrones and make Governments only things of the past, the clairvoyant intelligences of the higher spheres only know. That a war with England would leave Canada in the hands of the United States is almost certain; and the reconstruction that will leave some of the Southern States out, may take Canada in. Louis Napoleon, at once the most crafty, cunning and ambitious of European Monarchs, of course is to be no idle spectator. What will he do. Some may judge by his words as to what he will do. Such may live to draw wiser conclusions. That Louis Napoleon cherishes in his heart anything but hatred and jealousy for England is not likely. That he will encourage her to strike against the United States is more than probable, all the while plotting in his long head and wicked heart her overthrow, and preparing himself for giving, and at the right moment, with the aid of Russia, our best friend in Europe, and England's enemy, giving the fatal blow. "Whom the Gods destroy they first make mad." Next to the Southern rebels, England is likely to present the most complete illustration of this principle. When England goes to war with the United States, with France and Russia with hands unemployed and hearts bent on mischief, she seals her own death warrant.

#### Can't Possibly Do It.

We have been asked to send the NEW REPUBLIC on credit, the applicant promising to pay soon, or within the year. Now we would like to be accommodating, would even like to send our Journal gratis to all who would read it; but there are some stern practical considerations connected with the publication of a paper, especially a reform paper, that very unceremoniously come right in between our good feelings and their objects. If the roll of bank notes in the Editor's vest pocket was half as large as the heart under it, there would nothing be said about dollars to pay for the Paper; but sad to say this is a dollar world as yet, and we must bow to stern realities. One dollar is less than our Journal costs. A whole half dollar will go back to each yearly subscriber in the paper on which it is printed. No subscriber who simply sends a dollar will pay his proportion of the cost of publication. But for those who are working hard for us and sending liberal clubs, the Paper could not be sustained. Thank God, these are not a few, and their number is rapid-increasing. Now, as all know, a dollar in hand is worth more than a dollar "sometime", and sending the Paper on credit is sending it for less than the published terms; and this would be simply absurd.

No, it hurts dreadfully to say it, but we can send the Paper in no case without pay in advance. We are ready to work from daylight till midnight, as we do, taking hardly time to swallow our homely

morsel, and are only exultantly happy in having the strength and the will to do it, knowing that thus and thus only will the success of our enterprise be secured, but we will not peril our enterprise through a foolish spirit of accommodation or generosity. No, send two cents for every copy you want, whether more or less—these are our only terms. We have sent so far to a few who have assured us they wanted the Paper and would subscribe. If any are behind after this issue, they will get no more copies.

There are numbers of friends all over the country who have shown us kindnesses, and cooperated with us in our reform efforts, and to every one of them who has not subscribed, we would gladly send the Paper, but we cannot just now. Enough said. No more about these matters.

#### To Traveling Agents.

Under this head we shall credit all letters from traveling agents, which contain money or names. Local agents and subscribers may know by the receipt of two consecutive numbers of the paper that subscriptions have been received.

M. TAYLOR.—We have received three letters from you containing money. Accept our heartiest thanks. While our hands are at work our spirit reposes hopefully in the knowledge of you and such as you. Under the Higher Powers your efforts will crown our enterprise with success.

A. C. STOWE.—Letter and subscribers received. God bless you.

McFADDEN.—Letter and money received. You think our patronage will be more extensive than we expect. It probably will. We have all along made calculations on being agreeably disappointed. We did not get your letter in time to forward the copies. Where are you?

O. L. SETLIFF.—Thank you for the names and hearty, brotherly words. We have had many a confident thought in regard to our success, knowing, as we did, that God was going to make your energy and enthusiasm available in the work.

#### To the Diseased.

There are persons in all parts of the country who need medical advice and council in relation to their physical health, and the relation and influence of mind thereto. Those in Spirit life, in Mediumistic connection with those in earth life, (who, for years have made disease and its treatment a study) are prepared to impart such advice and discretion through the undersigned.

Where the disease is described by the applicant the charge will be only fifty cents and two postage stamps. If written out from autograph or lock of hair, \$1 and two stamps.

A. UNDERHILL, M. D.

Cleveland, Ohio, April 24th, 1862.

P. O. Address to Box 2763.

## Physiological Series.

BY W. BYRD POWELL, M. D.

### CHAPTER III.

ILLUSTRATIONS OF THE APPLICATION OF THE PHYSIOLOGICAL LAWS OF MARRIAGE, AS TAUGHT IN THE SECOND CHAPTER.

Case 1. A legal gentleman from one of the lower counties of Kentucky called on me last October and upon entering my study, he enquired if I were Prof. Powell. I responded affirmatively. He introduced himself and then addressed me thus: "I have been informed, Sir, that if you see a married couple or their daguerreotypes you can tell whether they are fit for progenitors. Is it so, Sir?" I answered, "it is, Sir." He continued, "when I heard it, I confess that I doubted and mentioned it to my physician, and also to three or four other physicians and they respectively informed me that they had heard the same. I then requested their opinion as to the verity of the report? They responded by expressing the opinion that it was only a vain pretension of yours, and that you were a humbug; but Sir, as I had business up here I resolved to bring my wife's daguerreotype with me and test the matter for myself, provided you submit to such tests?" I assured him that I did, and was pleased to have them. He drew from his pocket the daguerreotype and handed it to me with the question, "are we fit for progenitors?" I directed my attention to it and responded, "you are not, Sir." He rejoined, "why not Sir?" I answered, "because your children respectively die before attaining the age of six years with serofulous affections of the abdominal glands." He continued, "you may stop Sir, I am satisfied and will give you the facts. My wife has brought me six children; four of them are dead, and died as you have represented. The fifth is going the same way, and the sixth is an infant, and appears promising, must I lose it too?" "I think you will," I responded.

He continued "my physician finding myself and my wife to be sound, accounts for our loss by saying that some ancestor of my wife or myself must have been serofulous, and that a serofulous tendency of the constitution must have descended through me or my wife to our children; what is your opinion in this respect?" I responded, "your physician may be correct, Sir, at least I cannot assert the contrary as I know nothing of the ancestors of either you or your wife." He rejoined, "nor did my physician." I continued, "I see no necessity for attributing your bereavments to the ancestors of either of you; the constitutional incapacity that obtains between you sufficiently explains your loss to me.

He continued, "is this subject the occasion of the charge of vain pretension and humbugging with which your professional brethren accuse you?" I responded, "I suppose it is, as I have heard that

they accuse me of vain pretension and with being a humbug and even a lunatic." He continued, "to me Sir, your pretension amounts to the most mysteriously profound demonstration I have ever witnessed."

He continued, "would not this incompatibility of progenitors be a sufficient plea to either party for a divorce?" I answered, "it should be and I doubt not the time will come when it will be; but not now I think." He rejoined, "but why not now?" I answered "because neither the courts nor the people know anything about it." He rejoined, "Ah! that's easily managed." "How?" I enquired. He responded, "by summoning intelligent physicians to instruct the court in relation to the influence of this progenital incompatibility on progeny." "But why not summon intelligent carpenters and blacksmiths before the court for this purpose?" I enquired. He answered, "because Sir, they are not supposed to know anything about such matters."

I continued, "you are correct; nevertheless Sir, you suppose greatly too much in supposing intelligent physicians understand it." He exclaimed, "don't your physicians of Covington and Cincinnati understand it?" I answered, "they do not Sir, and I have observed no indications that they ever will." He continued, "how has it happened that you are an exception to your Medical brethren in this respect?" I answered, "by the right of discovery, and industrious investigation." "But are they not investigating?" he enquired. I answered, "not to my knowledge." He continued, "why do they not? for to me it is the most important and interesting feature I have ever learned of your profession, and if medicine instead of law were my profession I would never rest till like you I became a master of it." I answered, "I have made known this discovery but my medical brethren are too busy in denouncing me as a vain pretender, a humbug and a lunatic, to find time for its investigation."

P. S. This gentleman and his wife were respectively of the sanguine bilious lymphatic constitution. They were of the third variety according to the classification I presented in the preceding chapter.

Case 2. In the month of August last an intellectual lady from Indiana, who having business in Cincinnati, called on me, introduced herself, and after conversation, drew from her pocket a daguerreotype and handed it to me saying "it is a likeness of my husband, are we compatible?" I directed my attention to it and answered, "you are not." She continued, "what do you suppose to have been the consequences to my children?" I answered, "imbecility, death in infancy by dropsy of the brain or by tubercular Meningitis, usually called brain fever.

She continued, "your discrimination surprises me very much; my first child is living but imbecile or idiotic; my neighbors regard him as an idiot, but I have never thought him to be one, but his intellect

is very weak; my second child died in infancy of the dropsy of the brain, and my third at about the same age died of brain fever." She continued, "when I heard of you in this respect, my bad fortune made me feel deeply interested in you, and I consulted my physicians about it—they informed me that they had heard of you—that what I had heard was only a silly pretension of yours to humbug the people; but Sir you have satisfied me that the silly pretension is with them and they tried to humbug me with it.

P. S. These parties were respectively bilious encephalic or representatives of the second variety as taught in the preceding chapter.

Case 3. In June last I made a visit to the interior of Kentucky. A legal gentleman called on me at my hotel and invited me to take a seat with him in his buggy and ride with him to his country seat and dine with him. I accepted his invitation and did so. In a few minutes after becoming seated in his parlor, his wife came in and continued two or three minutes and retired; when he said to me, "Dr. my wife is one of the most fruitful vines in this country, she has brought me sixteen children." After acknowledging her fruitfulness I remarked, "nevertheless Sir, I think that you have been unfortunate with your children." He looked at me very enquiringly and asked why I thought so? I responded, "because Sir I perceive that there is between her constitution and yours a physiological incompatibility, which I think has probably caused the death of more than half of your children by scrofulous forms of disease." He rejoined, "you are teaching a new doctrine, one that I have never before heard of, and yet I have always had our most intelligent physicians to attend my family when sick. You are correct Sir, we have lost nine of our children by scrofulous affections. As my physicians could find no indices of scrofula about me or my wife they have concluded that a scrofulous tendency of the constitution must have been transmitted through one of us to our children from some remote ancestor." He continued, "you have surprised me very much, for you know nothing of my family in any respect, and yet by having seen me twice and a momentary observation of my wife, you infer the whole truth, hence Sir, I must believe that you have the correct view of the subject." He continued, "have you perceived any scrofulous indices about my wife or myself?" "I have not Sir, on the contrary I assumed it to be a fact that you, your wife and your respective ancestors were all sound and healthy. My inference was drawn exclusively from your respective constitutions which I can always perceive at sight." He enquired, "is this knowledge had by the profession generally?" I answered, "it is not—it is exclusively my own, and from existing indications it will probably continue so." I continued, "it is a discovery I have made, but my medical brethren pronounce it to be an absurdity and myself

to be a lunatic." He continued, "the demonstration you have given me is irresistible; but Sir, yours is the fate of all discoverers—you have made a great discovery and another generation will appreciate it."

P. S. This gentleman was bilious lymphatic—a representation of the third variety of my classification in the preceding chapter. His wife was bilious encephalic—sanguine,—a representation of the second variety in my classification in the second chapter.

Case 4. About a year ago a man called on me with a daguerreotype of his wife. He was ignorant, and had the appearance of being, with reference to the reproductive function, the most worthless man I had ever seen. He appeared to be a human skin filled with serum or water exclusively. He informed me that his Doctor had told him that I pretended to be able to tell whether people were fit to be parents if I could see them or their pictures, and persuaded him to call on me with a picture of his wife, "and this is it," said he, handing it to me. I really suspected that this case would baffle my skill, and prove an exception to all the laws of which I had any knowledge, but according to the fifth law announced in the preceding chapter, they were compatible, and I resolved to abide the law and if I failed I would profit by it. His constitution was more thoroughly lymphatic than that of any one I had previously seen. Her constitution was exclusively bilious, and hence she belonged to the first variety in my classification in the second chapter. Hence I ventured to inform him that it was my opinion that he and his wife were fit for progenitors, that their children would be sound and healthy. He responded, "you are right Sir, we have thirteen and they are all living and healthy." The Doctor who sent this man to me must have thought that the condition of the man would baffle all scientific laws, and indeed this was my suspicion. It confirmed me in my conviction that I had correctly deduced the laws of my subject, and if I had not placed an exclusive reliance upon them I would have blundered. Some weeks subsequently to this event, in one of my country jaunts I went out of my way two or three miles to see this family. And with the exception that the children had had neither social or scholastic advantages, they were promising. The were healthy and with all had a viable appearance. The man in this case was a bloated representative of the third variety in my classification in the second chapter.

Of cases similar to the preceding I have memoranda of more than a hundred.

Now, dear reader, it does appear to me that the physiological laws I have indicated, illustrated and demonstrated, do not permit us to doubt that the institution of marriage is physiological and therefore natural.

But without distinction as to the special charac-

ter of the institution or the conception any one may have of it, whether religious, social, political, natural, free-love, slave love, or whatever else, the physiological laws I have indicated must be observed, or the consequences to the progeny, the parents and the species will be of the most afflicting character.

I do not think that I have made the greatest anthropological discovery that has been made, for that of Dr. Gall was the greatest, but as to importance with reference to the species, I believe I have made the most important one that has been made, and because of my regard for my species, and probably to some extent because of a just regard for my own character, I desire that it shall be investigated while I am permitted to live to advocate, illustrate, demonstrate and defend it. With reference to this discovery or anything else which I profess to understand, I am accessible to all ladies and gentlemen either personally or through the mail. As I desire the general investigation of this subject, I will say to those who doubt its having so practical a character as I have represented, for I repeat that I can teach others to do all that I can do, and I can do all that I profess to do, and if there be those who doubt they can have their doubt removed by taking upon themselves the trouble and expense of trying me, and they can do it thus:—procure photographs or daguerreotypes of parties who have been married long enough to have given evidence of their physiological relation to each other and mail them to me for my opinion of them as progenitors.

Photographs or daguerreotypes for this purpose should present a three-quarter view of the face, with the hair brushed off the forehead.

I will respond to all such applications cheerfully if made in a frank, business like, and respectful manner, whether by ladies or gentlemen. A few affianced or engaged parties may venture to take advantage of this proposition. Such a fraud has been attempted, and may be again. I demand fair dealing and must have it or none. Affianced or engaged parties who desire my opinion are influenced by a desire of personal advantage and not for the exclusive purpose of verifying the truth of my discovery. They can have my opinion by sending me their photographs and a fee of five dollars. For if my opinion, to affianced parties, the result of eighteen years of special toil is not worth so much, it is worth nothing.

This is an excellent subject for a traveling teacher or lecturer whether lady or gentleman, and I can qualify any one of respectable ability and education in from four to six weeks. And I will go to any of our cities and instruct classes of a dozen or twenty members. I could not do justice to more, as I am hemiplegic on my left side and can neither stand nor walk. I have to teach from my chair, but I have been successful, for last summer I qualified twenty young ladies to distinguish at sight compati-

ble and incompatible parties. I have found ladies to acquire a knowledge of this subject with great facility, and it is because they are uniformly interested in it; and that female who is not, is virtually a moral monster. For the great and paramount function of woman is maternity, and those of the sex who can feel indifferent about any discovery that offers any influence over it, are not true women; such an one however I am proud to say I have not seen, and I hope I never will, for if women become indifferent to their species, its future is greatly hopeless.

### Progressive Stages of Religious Manifestation.

Fetich worship seems to be the lowest form of religious manifestation. It belongs to the lowest order of human beings, and it is said to the highest order of brutes also.—[Comte] In Fetichism everything is an object of mysterious regard. The being, whether brute or human, imputes its own passions, feelings, desires, &c., to surrounding objects, and regards them with mysterious awe. Every object, stone, tree, toad, &c., is a Deity. The worship of the Sun, Moon, and Stars, is the highest form of Fetichism, and leads to Polytheism. In Polytheism, there is a God for each class of objects and phenomena in Nature. There is a God of the fountains, of the streams, of the seas, of the groves, of the mountains, &c. A higher order of polytheistic Gods are those which preside over the moral passions and sentiments, as love, justice, power.

Monotheism, or the worship of one God, belongs to a higher conception of Nature. It involves the idea of universal unity. The Jews were not Monotheists, strictly speaking, since they admitted that other Nations had Gods; but their bigotry and pride caused them to assume that their God was the greatest of all Gods, for they were, in their own estimation, the greatest of all people. The true Monotheistic conception belongs to a later period in the history of the world. It is the religious rendering of the first vague conception of the Cosmos—of the oneness of the Universe. After Monotheism, the next form of religious manifestation is—but I shall not attempt to define, till we have considered what the essential nature of religion is.

The essential nature of religion is—Aspiration. Aspiration is religion. It looks directly upward, and struggles by whatever means it can conceive of, to reach what is, thus, above. In all the forms of religion, so far mentioned, there are personal Deities present to the imagination of the worshiper—Deities which are like himself, but higher than himself. No God has ever been conceived of but had human nature in his essential constitution; but generally, in addition, invested with a vague and ideal perfection. Men's Gods are themselves magnified and deified; and the God's change as the worshipers change. The Christian God has progressed remar-

kably since the 10th Century of our era. Civilization has improved him quite as much as it has improved mankind. But whatever the God, He is always looked up to. It is aspiration that constitutes the essential animus of this looking up. And however degrading its association, the legitimate effect of religion is to elevate. The most sordid people are better with, even their low form of religion, than they would be without any. This aspiration, however mean and stolid, has co-operatives in the moral realm. It acts with justice, benevolence, the sense of the beautiful, and with the personal sentiments of ambition and self-respect. The religious function calls these other functions into higher activity, than they could otherwise assume. Hence, the aspiration or religion is a leading element in the forces of human progress. It is the central element in every true character; and to my mind no man can be very greatly a man without it; and especially can no woman be truly a woman without this tendency in her mental constitution. But—and this brings us back to the point at which we so abruptly broke off:—But to be religious is it necessary that we shall worship a stone, an image, or an ideal God? Is it necessary that we shall bow to anything or person, actual or ideal? I do not hesitate in the least to say, No. Fetich worshippers adore the common objects around them. Pantheists adore the Universe as a being, self-moving entity; and the Pantheist may be as truly religious as the Monotheist. He may have as high conceptions of the Godly or the exalted human, and strive as earnestly for the attainment of all the noble elements of manhood as any other class of worshippers. He may be as truly, deeply, earnestly, fervently, religiously, and progressively, a man, as any other.

The lowest class of religionists assume humble, perhaps I might say, humiliating postures of the body; they propitiate their Gods by sacrifices, by self-mortification, by prayer, ejaculatory prayer, and that more common kind which flows in a steady stream. There is a progress in the manner of religious manifestation, as well as in the character of the object worshipped. Lower in the scale, animals and even human beings are sacrificed to appease the Deity; a step higher, and various modes of self-torture, as laceration, swinging on hooks, &c., &c., are adopted for the same purpose; and higher methods still of procuring the favor of Deity, are self-abasing postures, tones, and looks, fasting, prayer, observance of holy days, and the like. Self-abasement of this kind is most complete when it comes of the greatest spiritual pride; and those who do the most of it, think themselves the most Godlike—it is their sort of aspiration; it is the way they take to get up higher—to be the most perfect men and women.

These I regard as the infantile, or theological methods of religious aspiration. Shall we be infants forever, supplicating our God, and singing his

praise? Or will there be a crisis, and a change in religious manifestation? Will there not come a time in human development, when sacrifices, and supplications, and songs of adoration to a personal Deity, will be the veriest mockery? And if the time comes when creeds, and sounds, and gestures no longer satisfy, what will be the demand? Will it not be a religion of work, of actualities in the very conditions of life itself: the religion of science, of art, and esthetic culture, of practical wisdom, of the conditions of love, of human brotherhood, of all that will make us more integrally and truly men and women. Such religion is more direct, than that which I have characterized as infantile. It enters more intimately into actual life—will elevate it more rapidly. And in a sense this religion is not without a God, either. It has the essential God of every religion—the generic God thus defined—AN EMBODIMENT OF HUMAN ATTRIBUTES, MORE EXALTED THAN THE EMBODIMENT OF SIMILAR ATTRIBUTES, IN THE WORSHIPPERS THEMSELVES,—this is the universal God of mankind in all ages. Analysis of this generic God-idea would show that the Pantheist, or if you please, the Atheist, recognizes such a God, and are religious so far as they strive for the improvement of their own human capacities. I think it very easy to show that the Atheist who believes in human development, and struggles to promote it, is more truly a religious man than his neighbor who believes in a long creed, wears a long face, and makes a long prayer, but is without faith in man or progress.

This idea of progress in religious manifestation is not without parallel in other human faculties. Combativeness may be quarrelsome, merely, or it may make few words, till it knocks you down, depending on associated faculties; or in a higher form it may desire no physical acts, but only moral ones, attacking your principles or defending its own.

It is essentially religion to look upward, and strive to ascend; and the soul that believes in its inner self and the laws of the Universe, may be more highly religious, than the soul which professes to believe only in a personal and external God. In primitive manifestations of religion, we roast kids and calves, and consult oracles, and also make long prayers and invoke infallible spirits; in more advanced manifestations we make long and patient investigations of the principles of Nature and of our own being, working as we can to bring about the conditions of the fullest possible manhood.

But in the practical religion no one can get far ahead of his contemporaries; whole communities must move together. All religion is more or less social; and the practical religion of an advanced people is eminently so.

J. S. P.

All rights are natural rights. No being has any rights except to exercise his own powers in accordance with his own nature, and the rights of others.

From the Elyria Democrat.  
**Slavery.**

I can hardly persuade myself that a government which "in times of peace" does not possess the power to protect one-sixth of its loyal subjects from the wholesale robbery of slavery, is worth what, as a representative of the people of O., you offer for its preservation. If it cannot protect so large a portion of its subjects from the wrongs of slavery, it cannot protect the balance from the terrible crimes and calamities of civil war. The present rebellion is the legitimate fruit of the exercise of arbitrary, unreasonable and unrestrained power. The slaveholders are what slaveholding has made them. In consenting that they might be slaveholders, the American people planted the seeds of treason and rebellion, and are now reaping the bitter fruit of that concession. I am not going to argue this as a constitutional question. Granting (what I do not believe) that the constitution confers no power upon the Federal Government, in times of peace, to emancipate the slaves within the states, it may well be asked, what right had the American people to place themselves under any such constitutional restrictions? What right had the people of Ohio to say to the people of Kentucky "we will manage our own domestic affairs and you shall manage yours; you may rob and plunder, you may degrade and debase our own mothers' children; you may outrage their dearest rights and trample upon their hearts' most sacred affections, and it shall be none of our business, and we disclaim all right to interfere with you. We will be innocent of their blood, see ye to that." All this may be according to the constitution, but would it not be well for us to inquire whether the validity of such arrangements is recognized on High? Constitutional or other conventional arrangements in contravention of the laws of great Nature are not especially venerable. Such red tape, forms but a poor barricade to shield us from the thunders of divine wrath—from the bolts of divine vengeance. "Am I my brother's keeper?" What have we to do with slavery in the States? What is this but a base desertion of those who have the strongest claims on our sympathy and assistance? It is willing and hearty obedience to this doctrine which has involved us in guilt and reduced us to our present distress. How can we expect God to bless us and stay his judgments upon us as a people, while we ignore those obligations under which he has placed us, and complacently affirm that we have in no respect changed our position? We may drive the rebels from the field, but the rebellion is but a foul ulcer upon the surface of the body politic. We are in more danger from the corrupting influence of slavery upon the moral sentiment of the country than from the rifles and cannon of the rebels. Why should we be satisfied to heal this wound slightly?

\* \* \* \* \*

Universal emancipation is not only the most just but the most simple and the most safe—would remove the cause of the rebellion, and would open the way in the future for permanent peace and prosperity.

L. C. HOUGH.

**Good and Evil—Vice and Virtue.**

It is often said, by objectors, when opposing Infidelity, that it has no system of morals, but leaves everything at loose ends in this important matter, and hence its incorrectness and danger. A general prevalence of Infidelity, they say, would be a general license for every description of crime. Now, it so happens in spite of these statements, which are merely the misrepresentations of enemies, that Infidels hold a system of morality as something really indispensable to the welfare and preservation of society. It is founded upon the laws of Nature as defined by Reason.

What is good, according to this system of morality? Whatever tends to preserve and improve mankind. What is evil? Whatever tends to the destruction and deterioration of the human race.

What is virtue according to the Infidel standard? The practice of actions which are useful to the individual and to society. What is vice, according to the same standard? It is the practice of actions prejudicial to the individual and to society. In what manner does the Infidel standard prescribe the practice of good and virtue, and forbid that of evil and vice? By the moral and physical advantages resulting from the practice of good and virtue, and the injuries that our very existence receives from the practice of evil and vice.—[Investigator.]

**Progress.**

When we compare the present tone of public sentiment, as reflected by the leading journals of the American press, with that which characterized it one short year ago, it is evident that a change has come over the spirit of its dream—that starting out with the determination to ignore the question of slavery wholly, it is being compelled to make it the subject of its entire consideration—that the cherished purpose of the North, and its sole object in the war, must be essentially modified or wholly abandoned. The Union that we once knew is forever departed, thank God, and the people must now either go on and make a more perfect one—and we believe they will—or accept the suicidal alternative of a divided country, occupied by bitterly hostile populations and distracted by continual warfare.—[Pine and Palm.]

**How to Keep Them Away.**

They are trying to pass laws in Pennsylvania against the coming of negroes into that State. The best way to keep negroes from the North is to furnish them with lands at the South. Let them go into the service of King Cotton, on their own account.—[Boston Traveler.]



- No. 19. The Abolition of Slavery the Right of the Government under the War Power. 5 cents.  
 No. 20. The Loyalty and Devotion of Colored Americans in the Revolution and War of 1812. 5 cents.  
 No. 21. In Memoriam. Testimonials to the Life and Character of the late Francis Jackson. 5 cents.  
 A deduction of fifty per cent. will be made where a dozen or more copies are taken. Gratuitous copies will be sent by mail, for examination, on receiving the postage charge.

### Reform Journals.

We propose, as a token of fraternal appreciation, and for the convenience of our readers, to keep standing in our columns, for a few weeks, the following list (which may be enlarged from time to time) of Reform Journals.

#### BANNER OF LIGHT.

A large weekly journal, devoted to Spiritualism and Reform literature.—Luther Colby Editor. Two dollars a year. Address, Banner of Light, Boston, Mass.

#### LIBERATOR.

A leading Garrisonian journal—free for the discussion of all subjects.—Wm. Lloyd Garrison, Editor. Two dollars and fifty cents a year. 221 Washington St., Boston, Mass.

#### INVESTIGATOR.

Infidel journal.—Horace Seaver, Editor. Two dollars a year. 103 Court St., Boston, Mass.

#### PINE AND PALM.

Anti-Slavery.—James Redpath, Editor. Two dollars a year. Address, Boston, Mass.

#### ANTI-SLAVERY STANDARD.

National Organ of the Garrisonian Abolitionists. Two dollars a year. No. 5 Beckman St., New York.

#### HERALD OF PROGRESS.

Devoted to the Harmonial Philosophy, and general Reform.—Andrew Jackson Davis, Editor. Two dollars a year. 274 Canal St., New York.

#### THE PRINCIPIA.

A religious Anti-Slavery journal. William Goodell, Editor. Two dollars a year. 339 Pearl St., New York.

#### THE CIRCULAR.

Organ of the Oneida Perfectionists.—One dollar a year, or free. Address, Circular, Oneida, N. Y.

#### THE SIBYL.

Devoted to Dress and other Reforms.—Dr. Lydia Sayer Hausbrook, Editor. Fifty cents a year. Address, Middletown, Orange Co., N. Y.

#### THE PROGRESSIVE AGE.

Monthly. Fifty cents a year. Hopedale, Mass.

#### THE MAYFLOWER.

Devoted to the Interests of Woman.—Miss Lizzie Brunell, Editor. Monthly. Fifty cents a year. Peru, Ind.

#### RISING TIDE.

Spiritualistic. Monthly. Seventy five cents a year. Independence, Iowa.

### J. L. LOVELL, CLAIRVOYANT PHYSICIAN. TESTIMONIALS.

This is to certify, that in June, 1858, I received an injury in the foot by jumping from a horse, and, after being under the treatment of ~~one~~ of our most scientific physicians without receiving any benefit, and suffering much pain—being unable to walk—in June, 1860, through the influence of a friend, I put myself under the treatment of Dr. J. L. Lovell, of Yarmouth, Me. I did not think he would succeed any better than the former physicians, but as my friend had been benefitted by him, I could but try, and in a short time I found I could walk. I took no medicine. The lameness caused other difficulties, but now I am free from all suffering and enjoy good health. Any one wishing for further information can receive it by calling on me, or by writing to me.

MARGARET B. FLANDERS.

SOUTH GARDINER, Nov. 20, 1860.

This is to certify that I have been troubled with the bleeding, blind, and itching Piles for twenty-six years. I have consulted a number of physicians, but found no relief until last Spring I commenced taking Dr. J. L. Lovell's medicine, and in three weeks I was relieved, and am now enjoying good health. I would recommend all that are troubled with Piles to call and see Dr. J. L. Lovell.

MARTIN WARD.

YARMOUTH, Nov. 20, 1860.

This is to certify that having been afflicted with Disease of the Liver for twelve years, and having other complaints combined with that, I placed myself under the care of Dr. J. L. Lovell, of Yarmouth, Me., in January, 1859, and received great benefit from him; being so much relieved within a few months, that I could lie upon my left side, which I had not done during that time.

AMANDA ESTES.

STEVENS' PLAINS, Oct. 2, 1860.

This is to certify that we, the undersigned, having been under the treatment of L. J. Lovell, Clairvoyant Physician, do cheerfully recommend him to all invalids, both as a physician and a gentleman.

Mrs. GEO. BICKFORD,  
MARGARET T. PERRY,  
ELENOR HUNTER,  
IZETTA PREBLE,  
HANNAH WARD,  
ANN WARE,  
IRENA ADERTON,  
HARRIET N. LINNEKEN.

RICHMOND, Oct. 19, 1860.

Examination and Prescription \$1.—Terms Cash.

J. L. LOVELL,

Yarmouth, Me.